



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Ya'ayouha (O, you ^s) the Mudda'ththero ¹ (he who cloaked his self).	يَا أَيُّهَا الْمُدَّثِّرُ ١
2. Let-up ² [you ^s], then let-warn [you ^s].	فَمَرْ فَأَنْذِرْ ٢
3. And your ^t Lord <i>kabber</i> ³ (let say [you ^s]: <i>Allaho Akebar</i>).	وَرَبِّكَ فَكَبِّرْ ٣
4. And your ^t garments so let-purge ⁴ [you ^s].	وَتِيَابَكَ فَطَهِّرْ ٤
5. And the <i>rojza</i> ⁵ (idols/ idols' worship) so let-forsake [you ^s].	وَالرَّجْزَ فَاهْجِرْ ٥
6. And let-not [you ^s] <i>tamnon</i> ⁶ (grace a boon ^w) (to) <i>tastakthero</i> ⁷ ([you ^s] seek-more).	وَلَا تَمْنُنْ تَسْتَكْثِرْ ٦
7. And for your ^t Lord <i>issber</i> ⁸ (let-hold on patiently [you ^s]).	وَلِرَبِّكَ فَاصْبِرْ ٧
8. Then if (had been) blown in the trumpet.	فَإِذَا نُفِثَ فِي النُّفُورِ ٨
9. Then <i>tha'leka</i> (afar-that-it/ that) ^x (is) then-day a day arduous.	فَذَلِكَ يَوْمًا يَومِيذٌ يَوْمَ عَسِيرٍ ٩
10. Over the unbelievers (<i>if</i> is) other than easy.	عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ١٠
11. <i>Tharrney</i> ⁹ (let-alone [you ^s Me]) and whom ^p I created lonelily. ¹⁰	ذُرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ١١
12. And I made for him a possession extended.	وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ١٢
13. And sons witnesses/ testifiers.	وَبَنِينَ شُهَدَاءَ ١٣
14. And I facilitated for him <i>tambedan</i> ¹¹ (extended facilitation).	وَمَهَّدْتُ لَهُ تَمْهِيدًا ١٤
15. Afterwards [he] covets that [I] augment [him].	ثُمَّ يَطمَعُ أَنْ أَزِيدَ ١٥
16. Not-at-all; ¹² verily he [was] for Our <i>Ayat</i> ^w a stubborn-/perverse. ¹³	كَلَّا إِنَّهُ كَانَ لِإِيْتِنَانَا عَنِيدًا ١٦
17. [I] shall overburden him ascendingly.	سَأَرْهُقُهُ صَعُودًا ١٧
18. Verily [he] thought and [he] appraised.	إِنَّهُ فَكَّرَ وَقَدَّرَ ١٨

¹ The word "Muddathir" is *singular, masculine subjective noun*, meaning he who cloaked, *figuratively* by the *prophethood* and its multiple burdens.

² There is a *distinction* between "قام" = "upped" = "got up or rose" (in the *intransitive* sense, and "stood" = "وقف."

³ The word "kabir" means let say [you^s] *Allaho-Akebar*=Allah antedates/precedes or Bigger vis-à-vis Time, than all and everything). Thus, when a Muslim hears the call for the Prayer "Allaho Akebar" he should let *everything* and anything, save life or possession threatening situation, and proceed to perform the Prayer.

⁴ Your "garments" in addition to their real and literal meaning, there is *figurative* speech meaning too, such as your personal: work, heart, soul, body, family, other creatures, religion. See القرطبي.

⁵ The word "رجز" has several meaning: successive filthy and perturbing torments. Also it includes Satan's *whisper, sin, offense, and idol or worship of idols, or any work that leads to idols' worship*. See اللسان.

⁶ The word "من" in "تمنن" means "نعمة تمنعها" That a "boon you graces it."

⁷ There are more than a dozen possible interpretations for this, but the most appropriate seems to be what Ibn abbas says, which is don't you give something and then you expect more than it in return.

⁸ With respect to all the duties and demands of you mission or work towards your Lord.

⁹ The word "tharr," = "let alone" has no English equivalent *per se*, so we transliterate and parenthetically explain.

¹⁰ The word "وحيد" here is in the adverbial sense, so as to indicate (1) obviously Allah alone created him, or (2) he was created alone in this world without any other his identical. So it's "lonelily."

¹¹ The word "تمهيدا" is an *infinitive noun*. So, the word "extended" used to qualify such a noun to sate the *purpose*.

¹² The word "كلا" is an article of negation particularized for deterrence and prevention.

¹³ The word "عنيدي" = "perverse" which is "ثعت" = *epithet*, in grammatical term "adjective" for "jabbaren." In this case it is *تمييز* = specific for distinction construct, hence *perverse*. See إعراب القرآن، لمحمود صافي.

19. So (<i>had been</i>) killed [<i>he</i>], how [<i>he</i>] appraised. ¹⁴	فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾
20. Afterwards (<i>had been</i>) killed [<i>he</i>] how [<i>he</i>] appraised.	ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾
21. Afterwards [<i>he</i>] looked. ¹⁵	ثُمَّ نَظَرَ ﴿٢١﴾
22. Afterwards [<i>he</i>] frowned and [<i>he</i>] precipitated. ¹⁶	ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾
23. Afterwards [<i>he</i>] reversed (<i>walked away, showing his rear</i>) and <i>istakbara</i> ¹⁷ (<i>[he] affirmed his prideful haughtiness</i>).	ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾
24. Then [<i>he</i>] said: <i>en</i> (<i>not</i>) this except a magic (<i>being</i>) legacyed (<i>as relics</i>). ¹⁸	فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْثَرُ ﴿٢٤﴾
25. <i>En</i> (<i>not</i>) this except the human's say. ^x	إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾
26. Shall <i>issley</i> ¹⁹ (<i>[I] broil/ burn</i>) him (<i>on/ by</i>) <i>sagar</i> ^w (<i>intensely-flaming-Fire that tosses its associate/ companions</i>). ^w	سَأَصْلِيهِ سَقَرٌ ﴿٢٦﴾
27. And what <i>adraka</i> (<i>profoundly caused you^g to know</i>) what (<i>is</i>) <i>Sagarr</i> ^w (<i>intensely-flaming-Fire that tosses its associates/ companions</i>). ^w	وَمَا أَدْرَاكَ مَا سَقَرٌ ﴿٢٧﴾
28. Not leaves-unchanged [<i>she</i>] and not deserts (<i>forsakes any of them alone</i>) [<i>she</i>].	لَا تَبْقَى وَلَا تَذَرُ ﴿٢٨﴾
29. <i>Lawwahaton</i> ^{w20} (<i>iteratively emaciating/ blackening/ tossing</i>) – <i>she</i> ^y for the humans.	لَوَاحَةٌ لِلْبَشَرِ ﴿٢٩﴾
30. On it ^w (<i>are</i>) a nineteen.	عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾
31. And not We made the Fire's ^w companions except angels; and not We made <i>eddata</i> ^w (<i>that which is numerated or counted</i>) ^w them except an essay ^w for whom ^r they ^z unbelieved; to <i>yastayqena</i> (<i>affirmably-ascertain</i>) who ^r <i>oto</i> (<i>had been</i>) accorded they ^z) the book ^x and [<i>to</i>] ²¹ <i>yazdada</i> (<i>further</i> ²² <i>augment</i>) who ^r they ^z believe belief; and not suspect who ^r (<i>had been</i>) given they ^z the book ^x and the believers; and to say they ^z who ^r in their hearts (<i>is</i>) an illness ²³ and the unbelievers: what wanted Allah by this a parable/example; like <i>tha'leka</i> (<i>afar-that-it/ that</i>) ^x misleads Allah whom ^r [<i>He</i>] wills and <i>yahdey</i> (<i>[He] divinely-guides</i>) whom ^r [<i>He</i>] wills; and not knows your ^t Lord's soldiers except Him; and not it ^w except a reminiscence ^w /remembrance, ^{w24} for the humans.	وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّادَ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ ﴿٣١﴾

¹⁴ The word "فُتِلَ" constructed in the passive, means: *be cursed he*.

¹⁵ The word "نَظَرَ" means *deliberately considered*.

¹⁶ The word "بَسَرَ" means acted prematurely, or precipitately. See **الراغب**.

¹⁷ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word..

¹⁸ The word "يُؤْثَرُ" means *to be taken as*, in this case, for lack of better reason, claims that the Qur'anic *Ayat* are to be taken as none but *relics* of the old being quoted.

¹⁹ The word "أَصْلِي" transliterated "issley" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

²⁰ The word "لَوَاحَةٌ" means *she who changed*. The Arabs say: *لاحه الحر او لاحه البرد ام لاحه الحزن*, meaning changed him the heat, or the cold or the sadness. In this case, and Allah knows best, the "intense flaming fire" changed them to such an extent they are no more identifiable.

²¹ The word "يَزِدَّادَ" is "فعل مضارع منصوب لانه معطوف على يستيقن" hence the implied [*to*] in the square brackets.

²² The word "يَزِدَّادَ" implies greater *intensity*, and **اللتاج** says it is "أبلغ." So *further* is prefixed for this purpose.

²³ The word "illness" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

²⁴ The word "ذِكْرِي" could mean *muchness* of "reminiscence/remembrance". See **الراغب**. Based on this great *Ayah*, "And if the Satan (*causes*) you^g to assuredly forget then sit not, after [the] reminiscence/remembrance" (S6: 68).

32. Not-at-all; ²⁵ by ²⁶ the moon.	كَلَّا وَالْقَمَرِ ﴿٣٢﴾
33. By ²⁷ the night ^x <i>edb</i> (<i>whereas</i>) [<i>it^x</i>] reverses.	وَالَّيْلِ إِذَا أَدْبَرَ ﴿٣٣﴾
34. By ²⁸ the morning ^x <i>edha</i> (<i>whence/when</i>) it ^x brightens.	وَالصُّبْحِ إِذَا أَصْفَرَ ﴿٣٤﴾
35. Verily it ^w (<i>is</i>) an <i>ebda^{w29}</i> (<i>a lone/any-one</i>) ^w (<i>of</i>) the <i>koba're³⁰</i> (<i>biggest</i>)-she. ^y	إِنهَا لِأَحَدَى الْكَبِيرِ ﴿٣٥﴾
36. Natheeran (<i>iterative warner</i>) for the humans.	نَذِيرًا لِلْبَشَرِ ﴿٣٦﴾
37. For whomever [<i>he</i>] willed of you ^b to advance or (<i>to</i>) delay [<i>he</i>].	لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾
38. Every a self ^w by what it ^w earned (<i>is</i>) a pawn-she. ^{y31}	كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾
39. Except the <i>yamenee</i> (<i>right-side's</i>) companions. ^x	إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾
40. In paradises ^w /gardens ^w mutually querying they. ^z	فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٤٠﴾
41. <i>A'n</i> (<i>regarding</i>) the criminals.	عَنِ الْمُجْرِمِينَ ﴿٤١﴾
42. What threaded/pervaded you ^b in <i>Sagar^w</i> (<i>intensely flaming-Fire that tosses its associates/companions/residents</i>).	مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾
43. Said they ^z : [<i>we</i>] were not of the prayers. ³²	قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾
44. And [<i>we</i>] were-not <i>nutt'emo</i> (<i>giving to: ingest/feed</i>) the <i>meskeena</i> (<i>not having sufficient material possessions</i>).	وَلَمْ نَكُ نَطْعِمُ الْمَسْكِينِ ﴿٤٤﴾
45. And we were wading with the waders.	وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ﴿٤٥﴾
46. And we were denying by the <i>Deen's</i> (<i>Requital's</i>) Day. ³³	وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ﴿٤٦﴾
47. Until <i>atana^x</i> (<i>happed on/ came to us</i>) the certitude. ^{x34}	حَتَّى أَتَيْنَا الْيَقِينَ ﴿٤٧﴾
48. So benefits them not the intercessors' intercession. ^w	فَمَا تَنْفَعُهُمْ شَفِيعَةُ الشَّفِيعِينَ ﴿٤٨﴾
49. So what(<i>is</i>) for them a' <i>n</i> (<i>regarding</i>) the reminiscence ^{w35} (<i>Qur'an/ message</i>) they ^z (<i>are</i>) shunners.	فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ ﴿٤٩﴾
50. As if they (<i>were wild</i>) asses <i>mustanfaraton</i> (<i>fleeing-affrights^w</i>).	كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ ﴿٥٠﴾
51. Fled-she ^y from [<i>a lion</i>]/catchers. ³⁶	فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾
52. Rather wants every <i>emre'en³⁷</i> (<i>mature/perfect manliness possessor</i>) of them <i>youa'ta</i> (<i>to be accorded [<i>he</i>]</i>) writes <i>munashsharatan</i> (<i>that had been iteratively spreads-she^y</i>).	بَلْ يَرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنَشَّرَةً ﴿٥٢﴾

²⁵ The word “كَلَّا” is an article of negation particularized for deterrence and prevention.

²⁶ In Arabic the letter “ق” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of “القمر,” so we start with the word “by” and not “ق” as “ق” will not suffice the meaning.

²⁷ Ibid, only here this is with respect to the “night.”

²⁸ Ibid, only here this is with respect to the “morning.”

²⁹ See the *Lexicon* attached to this *Translation* regarding “أحد”.

³⁰ The word “الكبير” is the *feminine* of “الأكبر” = “the biggest,” See الهادي.

³¹ The word “pawn” is *feminized* because it is in reference to “النفس,” which a *feminine gender* in Arabic.

³² The word “prayer,” as a *noun* has dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) *one that prays*: a supplicant. See *Merriam Webster's Unabridged Dictionary*. So, here the word is used in its meaning number (2).

³³ That is The Judgment's Day where everyone is recompensed accordingly.

³⁴ The word “اليقين” means death.

³⁵ The word “التذكير” means *that which reminds* or *by which one is reminded*. See البصائر.

³⁶ The word “قسورة” could mean, besides “lion,” “the thrower” or “the catcher.” See الراغب.

³⁷ See the *Lexicon* attached to this *Translation* for the *differences between*: the man = الرجل, and the human = الإنسان, and the person = الشخص, the *mar'o* = المرء, being the *mature/perfect manliness possessor*. Although in English the word “one” seems to be an acceptable *approximation* for “المرء,” the *Lexicon* explains why we cannot use this seemingly acceptable way.

53. Not-at-all³⁸; rather they^z fear/know³⁹ not the Hereafter.^w

كَلَّا بَلْ لَا تَخَافُونَ الْآخِرَةَ ﴿٥٣﴾

54. Not at all; verily it^{x40} (is) a reminiscence^{w41} (Qur'an^x).

كَلَّا إِنَّهُ تَذَكُّرٌ ﴿٥٤﴾

55. So whoever [he] willed, [he] remembered it.^{x42}

فَمَنْ شَاءَ ذَكَرَهُ ﴿٥٥﴾

56. And not remember they^z except if/that Allah wills;
He (is) *ablo*⁴³ (worthy/possessor/master) (of) the *taqwa*
(reverential guarding against the displeasure of Allah) and
ablo the forgiveness.^w

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ
أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ ﴿٥٦﴾

³⁸ The word “كَلَّا” is an article of negation particularized for deterrence and prevention.

³⁹ Linguistically the word “خَافَ” carries *dual* meanings: (1) *fear* and (2) *know*. Both meanings could apply.

⁴⁰ The pronoun “هُ” in “إِنَّهُ” refers to the “right” that is the Qur’an is message from Allah.

⁴¹ See footnote 6238 above regarding: “التذكُّرَةُ.”

⁴² The pronoun “هُ” in “ذَكَرَهُ” refers to the Qur’an as the message from Allah. Thus, [it] is *suffixed*.

⁴³ The word “أَهْلُ” = *ablo*, means “worthy of” or “possessor of” or “master of.” +